



# The Qualities of Muslim Youths

Compiled by

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# **The Qualities of Muslim Youths**

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In the words of Qur'an:

Nothing from me  
Except with the help of God Almighty  
SiFi Bhaban, Siddirgonj, Narayangonj  
And Dhaka, Bangladesh.

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**Publisher's Preview:**



**Introduction:**

Thanks are to Allah, Sustainer of the Universe, and blessing and salutation to the most distinguished of the messengers and foremost among the Prophets, our Prophet Muhammad, peace and blessings of Allah be on him and on his family and companions.

This small book offer for Dawah work specially tried to follow the writings and thinking of Sayyed Abul A'la Mawdudi who was the century's Great Islamic thinker, scholar, reformer and leader. I also tried to follow the world Islamic scholars as Ustaz Ahmed Hoosen Deedat, Mohammad Yusuf Ali, Maurice Bucaille, Dr. Muhammad Taqi-ud-Din Al-Hilali, Dr. Muhammad Muhsin Khan, Islamic University, Al-Madinah Al-Munawwarah and some other world renowned Islamic scholars.

To offer this book so that the true message of Allah and His Messenger can reach to the new generation of the Muslim communities. And this one of my enduring objects: To communicate the Islamic message in the most direct manner to the people of Western Countries.

To the Muslim youths and adults, it serves as reminder of their basic obligations. It reminds the right way of preaching of Prophet Muhammad (pbuh) towards the truth. It invites them to realize the obligations and functions as committed and



dedicated Muslims who present Islam to others. This cannot be accomplished without being part of united we stand and Dawah Towards the Truth. Joining one, participating in one, is not only essential for the success of Da'wah works, it also helps to protect Muslim character, individually and within the family unit. Without preaching and united together, the risk of losing our basic Islamic identity is great indeed.

The book holds a clear message, glad tidings, and a warning: Study the basics of Islam, Himkah i.e. methodology and well techniques of preaching towards the truth. Think about the concepts of Islamic Monotheism, prophet hood and the Day of Resurrection with careful reasoning; compare them to the misconceptions of polytheism. If any body studies them, compare them with other religions and then convinced themselves that this is the right guidance from their creator, God and the true message of His Messengers, submit to His Will and enter into the fold of Al-Islam. If they do so, there is gladness for them in the news of eternal success and bliss in the Hereafter. But if, having understood its message they still reject it simply through stubborn prejudice, be prepared for tough accountability in the court of God in the Hereafter. This book could be used for the youths in study circle and Leadership speech practice.



I also want to draw the kind attention of all the readers and preachers to read the following books: (1) Dawate Iqamate Deen, (2) The Qualities of a Preacher, (3) Muhammad Preacher of the Truth in the Bible, (4) Dawah towards the Truth, (5) Life after death, (6) The Way of Preaching Towards the Deen, (7) Truth will be disclosed in the Life after death (8) Jesus in the Holy Qur'an, (9) Akhirate Jobabdihi, (10) Necessity of Personal Reporting, (11) The Holy Qur'an is the Great Merciful for the mankind, (12) Qur'an is the Strongest and most Powerful Book, which might be helpful for Dawah works.

I pray to Allah Almighty to make this book a source of guidance for His servants and all the youths all over the world. Youths are the backbone of the Nation. Awaken of the youths for today's world is a must to make the peaceful world. May Allah accept my humble efforts.

Ameen,

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## The Qualities of Muslim Youths

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the most Beneficent, the most Merciful.

## [01] Good deeds remove the evil deeds

Allah Subhanahu wa ta 'ala emphatically admonishes the believers to adhere to righteous conduct. At times, those who are otherwise intellectually convinced that Islam is sound may observe the misbehavior and corruption of Muslims and this may deter them from joining the fold of Islam. The reason being that they did not find the Muslims with whom they came into contact any better in their moral conduct than the unbelievers.

This is why Allah said in the Surah Al-Nahl, v.16:93-94:

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ

﴿٩٣﴾

وَيَهْدِي مَنْ يَشَاءُ وَلَتَسْلُنَّ عَمَّا كُنتُمْ تَعْمَلُونَ  
وَلَا تَنَحَّضُوا أَيْمَنَكُمْ دَخَلَا بَيْنَكُمْ فَزَلَ قَدَمٌ بَعْدَ ثُبُوتِهَا

وَتَذُقُوا السُّوءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ

عَظِيمٌ ﴿٩٤﴾



[93] And if Allah had willed, He could have made you [of] one religion, but He causes to stray whom He wills and guides whom He wills. And you will surely be questioned about what you used to do. [94] And do not take your oaths as [means of] deceit between you, lest a foot slip after it was [once] firm, and you would taste evil [in this world] for what [people] you diverted from the way of Allah, and you would have [in the Hereafter] a great punishment.

Allah Sobhanahu wata'ala said in Surah Hud, v. 11: 114-115:

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِنْ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ

السَّيِّئَاتِ ذَلِكَ ذِكْرٌ لِلذَّاكِرِينَ ﴿١١٤﴾

وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١١٥﴾

[114] And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember. [115] And be patient, for indeed, Allah does not allow to be lost the reward of those who do good.

Let's take a look on the Hadiths:

Narrated Hadrat Abu Dharr Radi-Allahu An-hu: Allah's Messenger (pbuh) said to me: "(a) Be afraid of Allah and keep your duty to him



wherever you may be. (b) And follow up the evil deeds with the good deeds, (verily) the good deeds remove (blot out) the evil deeds. (c) And (treat) behave with the people in a high standard of character.” [This Hadith is quoted by Al-Tirmidhi]

The Qur'an informs the believers of the best way to drive away the evils, which are rampant in the world and how to obliterate the wrongs perpetuated by the inveterate enemies of Islam. It counsels the believers to become increasingly righteous. For the righteousness of the believers will ultimately overwhelm evil and corruption. Now, since Prayers constantly remind people of God, they are the best means of making people righteous. The power that the believers receive from Prayer will not only enable them to repulse the onslaught of the organized forces of evil, but also to establish a righteous and benevolent order in the world. [For further elaboration see Al-Ankabut, V. 29:45 nn 77-79 of Tafhim]

Allah subhanahu wata'ala said to remove the evil deeds with the recitations of the Qur'an and the establishment of Salah in the surah Al-Ankabut, v.29:45:

أَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ  
الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ  
وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ





[29:45] Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.

The address apparently is directed to the Holy Prophet (pbuh) but, in fact, it is meant for all the believers. Until now they were being counseled patience and reliance on Allah to brave the extreme trying conditions in which they found themselves and the persecutions they were being subjected to on account of their faith.

It has been mentioned three points here;

- 1) Recite or study the Qur'an
- 2) Establish the Salah or Prayer and
- 3) Remembrance of Allah

**(1) Recite or study the Qur'an:**

Now they are being told to recite the Qur'an and establish the Salaat as a practical device, for these are the two things which endow a believer with a strong character and a wonderful capacity by which he can not only brave successfully the most violent storms of evil and falsehood but can even subdune them. But man can acquire this power from the recitation of the Qur'an and the Prayer only when he does not remain content with the mere recital of the words but also understands well the Qur'anic teachings and



absorbs them in his soul, and his Prayer does not remain confined to physical movements but becomes the very function of his heart and the motive force for his morals and character.

The Qur'an itself in the next sentence is mentioning the desired quality of the Prayer. As for its recitation, one should know that the recitation which does not reach the heart beyond the throat, cannot even give man enough power to remain steadfast to his faith, not to speak of enabling him to withstand the furies of unbelief.

About such people a Hadith says:

- ❖ They will recite the Qur'an, but the Qur'an will not go beyond their throats; they will leave the Faith just as the arrow leaves the bow. [Bukhari, Muslim, Mu'atta']

As a matter of fact, the recitation which does not effect any change in a man's way of thinking, and his morals and character, and he goes on doing what the Qur'an forbids, is not the recitation of a believer at all. About such a one the Prophet (s.a.w) has said:

- ❖ He, who makes lawful what the Qur'an has declared unlawful, has not believed in the Qur'an at all. [Tirmidhi, on the authority of Suhaib Rumi]



Such a recitation does not reform and strengthen a man's self and spirit, but makes him even more stubborn against Allah and impudent before his own conscience, and destroys his character altogether. For the case of the person who believes in the Qur'an as a Divine Book, reads it and comes to know what his God has enjoined, and then goes on violating His injunctions, is of the culprit, who commits a crime not due to ignorance but after full knowledge of the law.

The Prophet (s.a.w) has elucidated this point in a brief sentence, thus:

- ❖ The Qur'an is a testimony in your favor as well as against you. [Muslim]

That is, if you follow the Qur'an rightly it is a testimony in your favor. Whenever you are called to account for your deeds, here or hereafter, you can produce the Qur'an as a testimony in your defense, saying that whatever you did was in accordance with this Book. If what you did was precisely according to it, no jurist in the world will be able to punish you, nor will god in the hereafter hold you accountable for it. But if this Book has reached you, you have read it and found out what your Lord demands from you, what He enjoins and what He forbids, and then you adopt an attitude opposed to it, then this Book will be a testimony against you. Then it will



no way be possible for you to escape the punishment, or receive a light punishment, by making the excuse of ignorance.

## **2) Establish the Salah or Prayer:**

This is an important characteristic out of the many characteristics of the Prayer, which has been presented here prominently in view of its relevance to the context. To counter the severe storm of opposition and resistance that the Muslims were experiencing in Makkah, they stood in need of a moral force rather than any material power. To bring about the force and develop it suitably two practical devices were pointed out in the instance:

**One:** the recitation of the Qur'an and

**Two:** the establishment of the Salah. Now they are being told that the establishment of the Salah is the means through which they can get rid of those evils in which they themselves had been involved before they around they were involved at that time.

With a little thinking one can easily understand why this special advantage of the Prayer has been particularly mentioned here. Evidently, getting rid of the moral evils is not only useful insofar as it beneficial for those who attain the moral purity, both here and in the hereafter, but its inevitable advantage is that it gives them unique superiority over those who might be



involved in diverse moral evils, and who might be exerting their utmost to sustain the impure system of ignorance, which nourishes those evils, against the efforts of the morally pure people. Indecent and evil acts are those, which man by nature abhors, and which have always been held as evil in principle by the people of every community and society, however depraved and perverted practically.

The Arab society in the days of the revelation of the Qur'an was no exception to this. Those people also were aware of the moral virtues and the evils: they valued the good above the evil and there might be none among them, who regarded the evil as identical with the good, or depreciated well. Under such conditions, in a perverted society like that, the emergence of a movement which revolutionized morally members of the same society itself as soon as they came into contact with it, and raised them in character high above their contemporaries, inevitably had widespread effects.

The common Arabs could not possibly fail to feel the moral impact of the movement, which eradicated evils and promoted goodness, and instead go on following those who were themselves morally corrupt and were fighting to sustain the system of ignorance, which had been nourishing those evils since centuries.



The Qur'an at that time exhorted the Muslims to establish Salah instead of urging them to collect material resources and force and strength that could win over the people's hearts and defeat the enemy without any material force.

The virtue of the Prayer that has been mentioned here has two aspects:

**One:** its essential and inseparable quality that it restrains from evil and indecent acts, and

**Two:** its desired quality that the one who performs it should in actual fact refrain from evil and indecent acts. As for the first quality the Prayer does restrain people from the evils.

Anyone who ponders a little over the nature of the Prayer, will admit that of all the checks and brakes that can be put on man to restrain him from the evils, the Prayer can be the most effective. After all, what check could be more effective than this that man should be called upon five times a day for the remembrance of Allah and made to remind himself again and again that he is not wholly free and independent in this world but is the servant of One God, and his God is He, Who is aware of his open as well as hidden acts, even of the most secret aims and intentions of his heart, and a time will surely come when he will have to account for all his deeds before his God.



Then he is not only reminded of this but is given practical training at every Prayer time that he should not disobey any of his God's Commands even secretly. From the time that he stands up for the Prayer till its completion man has to perform continuously certain acts in which there is no third person, besides him and his God, who can know whether he has obeyed God's law or disobeyed it.

For instance, if the man's wudu (state of ablutions) has become void and he stands up for the Prayer, there can be no one, besides him and God, who will know that he is no longer in the state of wudu. If the man has expressed no intention of the Prayer but just goes on performing all the required movements and recites poetry, for instance, instead of the prescribed texts quietly, there is none, besides him and his God who can be aware of the secret that he has not, in fact, performed his Prayer at all.

Not with standing this, if a person offers the Prayer five times a day, fulfilling faithfully all the conditions of the Divine law in respect of the cleanliness of the body and dress, and the essentials of the Prayer and its recitation, etc. it means that through this Prayer his conscience is being awakened to life several times a day, he is being helped to become a responsible and dutiful



person, and he is being practically trained that he should, under his own urge of obedience, abide by the law which he has believed in openly as well as secretly, regardless whether there is any external force to make him abide by it or not, and whether the people of the world have any knowledge of his intention and deeds or not.

Thus considered, one cannot help admitting that the Prayer not only restrains man from the evils and indecencies, but, in fact, there is no method of training in the world, which may be so effective as the Prayer is in restraining man from the evils.

As for the question whether or not man in actual fact refrains from the evils even after attendance at the Prayer, this depends upon the man himself, who is undergoing training for self-reform. If he has the intention to benefit from it, and endeavors for it, the reformatory effects of the Prayer will certainly have their impact on him. Otherwise, evidently, no reformatory device in the world can be effective with a person, who is not prepared to receive any impact of it, or tries to avoid its impact intentionally.

This can be explained by an example. The essential quality of food is to nourish the body and develop it. But this advantage can be had only when the food is being assimilated. If a person vomits what he eats after every meal, his



food cannot profit him in any way. Just as, keeping such a person in view, one cannot say that food is not nutritious for the body, because so-and-so is becoming a skeleton in spite of eating food, so can no one present the example of an unrighteous offered of the Prayer and say they the Prayer does not restrain from the evils, because so-and-so is unrighteous in spite of Prayer. Just as about such a person it will be apt to say that he does not offer the Prayer at all, so about the person who vomits everything he eats, it will be apt to say that he does not eat his food at all.

Precisely the same thing has been reported from the Holy Prophet and some great Companions and their followers.

Imran bin Hussain reports that the Holy Prophet said:

- ❖ He, whose Prayer, did not restrain him from the evil and indecent acts, offered no Prayer at all. [Ibn Abi Hatim]

Ibn 'Abbas has reported the Prophet (s.a.w) as saying:

- ❖ The Prayer which did not restrain a person from the evil and indecent acts, led him further away from Allah. [Ibn Abi Hatim, Tabarani]



A Hadith containing the same theme has been reported by Hasan Basri directly from the Holy Prophet. [Ibn Jarir, Baihaqi]

Another Hadith on the authority of Ibn Mas'ud is to the effect:

- ❖ He who did not obey the Prayer, offered no Prayer at all, and obedience to the Prayer is that one should refrain from the evil and incident acts. [Ibn Jarir, Ibn Abi Hatim]

Several sayings to the same effect have been reported on the authority of Abdullah bin Mas'ud, Abdullah bin Abbas, Hassan Basri, Qatadah and A'amash, etc.

Imam Ja'far Sadiq has said:

- ❖ He who wants to know whether his Prayer has been accepted or not, should see how far his Prayer has restrained him from the evil and incident acts. If he has been restrained from the evils, his Prayer has been accepted. (Ruhul-Ma'ani).

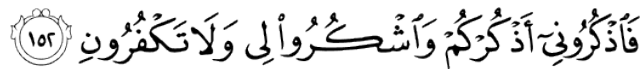
### **(3) Remembrance of Allah:**

'The remembrance of Allah is a thing even greater than this' has been said in the last part of the V.45 of Al-Ankabut. This can have several meanings:



- (1) That the remembrance of Allah (i. e. Prayer) is a thing of much higher value: it not only restrains from the evils, but, over and above that, it induces people to act righteously and urges them to excel one another in good acts,
- (2) That Allah's remembrance in itself is a great thing; it is the best of acts: no act of man is greater in value than this;
- (3) That Allah's remembrance of you is a greater thing than your remembrance of Him.

Allah has said in the Qur'an:



[2:152] So remember Me; I will remember you.  
And be grateful to Me and do not deny Me.

Thus, when the servant remembers Allah in the Prayer, inevitably Allah also will remember him, and the merit of Allah's remembering the servant is certainly greater than the servant's remembering Allah. Besides these three meanings, there is another subtle meaning also which the wife of Hadrat Abud Darda has explained. She says:

- ❖ Allah's remembrance is not restricted to the Prayer, but its sphere is much vaster. When a man observes a fast, or pays the Zakah, or performs a righteous act, he inevitably remembers Allah. That is why the righteous



act emanates from. Likewise, when a man refrains from an evil act when an opportunity exists for it, even this also is the result of Allah's remembrance. Thus, the remembrance of Allah pervades the entire life of a believer.

It has been said in the Surah Al-Hijr, v.15:97-99:

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾  
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ﴿٩٨﴾  
وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾

[97] And (O Prophet) We already know that your breast is constrained by what they say. [98] So exalt [Allah] with praise of your Lord and be of those who prostrate [to Him]. [99] And worship your Lord until there comes to you the certainty (death).

That is Salah and worship of your Lord are the only means, which can generate in you that power of sustenance, which is required to stand resolutely against the troubles, and afflictions you will inevitably encounter in the propagation of the Message of the Truth and reform of humanity. This will comfort you, fill you with courage and enable you to perform that Divine Mission on which you have been sent in the face of abuse, derision and obstacles.



[02]

## The importance of Patience in Dawah Work

It has been said to the preacher towards the truth for patience in the Surah Ar-Rum, v. 30:60:

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفُّكَ الَّذِينَ لَا

يُوقِنُونَ ﴿٦٠﴾

[30:60] So be patient. Indeed, the promise of Allah is truth. And let them not disquiet you who are not certain [in faith].

That is, 'Let not the enemies find you so weak as to suppress you by their uproar, nor to cow you by their campaign of slander-mongering, nor to dishearten you by their testing, taunts and derision, nor frighten you by their threats, show of power and persecution, nor allure you by offering baits, nor make you effect a compromise with them on the basis of their appeals in the name of national interests.

Instead of this, they should find you so sagacious in the awareness of your objective, so firm in faith and conviction, so resolute in determination, and so strong in character that they should neither be able to cow you by threats, nor purchase you, nor



lure you away by temptation, nor strike any bargain with you in the matter of Faith.

Allah has compressed this whole theme in a short sentence, saying: 'Let not those who lack faith find you fight.' Now this is borne out by the firm evidence of history that the Holy Prophet proved to be as invincible and indomitable as Allah wanted His Last Prophet to be. Anyone who tried his strength with him in any field and sphere was routed, and eventually the Holy Prophet succeeded in bringing about the desired revolution in spite of every kind of opposition and resistance put up by the whole of polytheistic and unbelieving Arabia.

Allah said to His Prophet (pbuh) to continue his preaching that he commanded without fear of the Al-Mushrikun.

فَاَصْدَعْ بِمَا تُؤْمَرُ وَاَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾  
إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾  
الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾

[94] Then declare what you are commanded and turn away from the polytheists. [95] Indeed, We are sufficient for you against the mockers. [96] Who make [equal] with Allah another deity. But they are going to know. [Surah Al-Hijr, 15: 94-96]



In the Surah Al-Baqarah, v.2:105 Allah said to his Prophet (pbuh) regarding the Al-Mushrikun that:

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ  
يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ ۗ وَاللَّهُ يَخْتَصُّ  
بِرَحْمَتِهِ مَنْ يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾

[2:105] Neither those who disbelieve from the People of the Scripture nor the polytheists wish that any good should be sent down to you from your Lord. But Allah selects for His mercy whom He wills, and Allah is the possessor of great bounty.

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَأَصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ ۚ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿١٠٩﴾

And follow what is revealed to you, [O Muhammad], and be patient until Allah will judge. And He is the best of judges. [Surah Yunus, v.10:109]

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿٤٦﴾

Or do you ask of them a payment, so they are by debt burdened down? [Surah Al-Qalam, v.68:46]

“The time when Allah will issue His decree about your success and victory and your opponents’ defeat, is yet far off. Till then you should go on enduring with patience whatever hardships and



afflictions you may have to face in the way of preaching the faith.”

It has been said in the Surah Al-Ma'arij, v:70:5

فَاصْبِرْ صَبْرًا جَمِيلًا ﴿٥﴾

[70: 5] So be patient with gracious patience.

‘A goodly patience’: A kind of patience that behaves a magnanimous person like you (O Muhammad!).

It has been said in the Surah Al-Muddassir, v:74:6-7:

وَلَا تَمْنُنْ تَسْتَكْثِرُ ﴿٦﴾

وَلِرَبِّكَ فَاصْبِرْ ﴿٧﴾

[6] And do not confer favor to acquire more; [7] But for your Lord be patient.

The words ‘wa la tamnun tastaksir’ in the original are so vast in meaning that no one sentence can convey their full sense in translation.

**Their one meaning is:** “Whoever you favor, you should favor him without any selfish motive. Your bestowal of an endowment and donation, your generosity and good treatment should be only for the sake of Allah: there should be no trace in it of



the desire that you should receive any worldly gains in return for the favor done. In other words, do good to others for the sake of Allah, not for seeking any benefits.”

**The second meaning is:** “Although the mission of Prophet hood that you are performing is a great favor in itself, for the people are obtaining true guidance because of it, do not remind the people of this favor, nor try to obtain any personal benefits from it.”

**This third meaning is:** “Although you are performing a great service, you should never gloat over it, nor should ever have the idea that by performing your prophetic duties, at the risk of life, you are doing any favor to your Lord.”

It has mentioned in the second Ayah that is, “The task that is being entrusted to you is full of hazards: you will meet with great hardships and difficulties and troubles on this way: even your own people will turn hostile to you and the whole of Arabia will become your enemy. Yet you should endure with patience, for the sake of your Lord, whatever you may have to face in this way, and carry out all your duties firmly and resolutely. Fear, greed, friendship, enmity, love, all these will hinder your way, but you should stand your ground firmly and steadfastly.”



These were the very preliminary instructions, which Allah gave His Messenger (pbuh) at the time when He commanded him to arise and start the work of Prophet hood. If a person ponders over these brief sentences and their his heart will testify that no better instructions could be given to a Prophet at the commencement of his prophetic mission. In these he was told what he was required to do, what kind of life, morals and dealings he should adopt, and taught with what intention, mentality and mode of thought he should go about his mission and also forewarned what kind of conditions he would meet with in the performance of his mission and how he would have to face and overcome them. Here Allah Subhanahu wa ta'ala teaches the Muslims through His Messenger (pbuh).

Aiming to His Prophet (pbuh) Allah said in the Surah Ad-Dahr, v.76:24:

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَطِعْ مِنْهُمْ أَشْمَاءَ أَوْ كُفُورًا ﴿٢٤﴾

[76:24] So be patient for the decision of your Lord and do not obey from among them a sinner or ungrateful [disbeliever].

“Be patient”: “Face patiently the hardships and difficulties of the great Mission your Lord has entrusted to you: endure firmly and steadfastly



whatever comes to pass, without showing any weakness in this regard.”

“Do not obey...” “Do not yield to any one of them so as to give up preaching of the true faith: do not be inclined to make even the least change in the religious beliefs for the sake of any denier of the Truth, or in the moral teachings for the sake of a weaken person. Proclaim whatever a unlawful and forbidden to be so openly even if an immoral person might press you hard to show some lenience in this condemnation, and proclaim whatever is false as false and whatever is true as true publicly even if the disbelievers might use all their influence to silence you, or to make you adopt a little lenience in this regard.”

It has been expressed in the Surah Al-Imran, v.3:186

﴿لَتَبْلُوَنَّ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ﴾ (١٨٦)

[3:186] You will surely be tested in your possessions and in yourselves. And you will surely hear from those who were given the Scripture before you and from those who



associate others with Allah much abuse. But if you are patient and fear Allah - indeed, that is of the matters [worthy] of determination.

The above verse teaches the preacher that he should prove the strength of his high character even in the face of provocation by keeping his own temper under control. Endure with patience their taunts, derision, accusations and improper words and false propaganda. Do not get exasperated even in the most trying circumstances so as to say or do false, unjust, uncivilized and immoral things.



### [03]

## Ibadah will create Power and Courage

Ibadah will create power and courage to meet the resistance of the hinder way of Dawah.

Allah Subhanahu wa ta 'ala said in the Surah Ad-Dahr, v. 76:25-26:

وَاذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٥﴾  
وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ، وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٦﴾

[25] And mention the name of your Lord [in prayer] morning and evening; [26] And during the night prostrate to Him and exalt Him a long [part of the] night.

The rule followed in the Qur'an is that wherever the Muslims have been exhorted to show patience against the disbelievers, immediately after it they have been commanded to remember Allah much and to observe the prayer, which automatically implies that the power needed to meet the resistance of the enemies of the Truth in the way of true faith can be obtained only by this means. To remember Allah morning and evening may also imply remembering Allah always but when the command to remember Allah at specific times is given, it implies the Salah (prayer). In this



verse, **bukrah** means the morning and **asil** the time from the sun's decline till sunset, which obviously covers the **Zuhr** and '**Asr** times. Night starts after sunset: therefore, the command "**to prostrate yourself in the night**" would apply to both the **Maghrib** and the '**Isha** Prayers. Then, the command "**to glorify Allah in the long hours of night**", clearly points to the time of the **Tahajjud Prayer**. [For further explanation, see E.N.'s 92-97 of Surah Bani Isra'il, E.N. 2 of Al Muzzammil in the Tafhimul Qur'an]

This also shows that these very have been the Prayer times in Islam from the beginning. However, the command making the Prayer obligatory five times a day with fixed times and number of Rak'ahs was given on the occasion of Mi'raj (ascension).

It has been said in the Surah Alam-Nashrah, v. 94:7-8:



[7] So when you have finished [your duties], then stand up [for worship]. [8] And to your Lord direct [your] longing.



Allah said to His Prophet (pbuh) (O Muhammad! and through him all the Muslims!) “When you are free,”: “When you are free from other occupations, whether occupation in connection with the preaching of Divine message, or teaching and training of the new converts , or domestic occupations of mundane nature.” The commandment means: “When you are no more occupied, you should spend your time in the labor and toil of Allah’s worship and turn all your attention exclusively to your Lord.”



[04]

## It has been ordained To Preach with Patience

Allah Subhanahu wa ta 'ala said in the Surah Al-Baqarah, v.2:45:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا كَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾

[2:45] And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah].

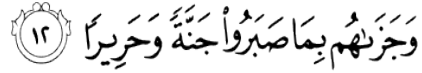
“If you face some difficulties in following the righteous way, Sabr and Salah will help remove the difficulties and strengthen you to walk the way easily.”

Lexically, Sabr means to check and tie, but in usage it stands for patience, perseverance, endurance and fortitude. The Qur'an uses this word to express that fortitude, that moral strength, that firmness of purpose and decision, that determination, moral discipline and self control which enable a person to proceed with patience and courage in the face of afflictions, privations and temptations on the way he chooses in accordance with the dictates of his conscience. What the Qur'an means to stress is that the Muslims should develop this moral quality in them



and should observe the Salah regularly to reinforce it from without.

It has been said in the Surah Ad-Dahr, v.76:12 regarding the reward of patience:



[76:12] And will reward them for what they patiently endured [with] a garden [in Paradise] and silk [garments].

Here the word 'Sabr' (patience) has been used in a very comprehensive sense. The whole worldly life of the righteous believers in fact has been described as a life of patience. From the time a man attains discretion, or believes, till death, his suppressing of unlawful desires, adhering to the bounds set by Allah, carrying out the duties enjoined by Him, sacrificing his time, his wealth, his effort, powers and abilities, even his life if so required, ignoring every greed and temptation, which might turn him away from Allah's way, meeting every danger and enduring every hardship faced on the way of the truth, giving up every gain and pleasure accruing from unlawful ways and means, bearing every loss and suffering and affliction incurred on account of his love for truth, and doing all this with full faith in the promise of Allah that He will bless the doer with the fruits of this righteous conduct not in this



world but in the second life after death, turns the whole life of a believer into a life of patience- eternal and perpetual patience, all pervasive and life-long patience!

It has been expressed in the Surah Al-Imran, v.3:14-17

زَيْنَ النَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ  
الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ  
وَالْأَنْعَامِ وَالْحَرْثُ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ  
حُسْنُ الْمُنَاقَبِ ﴿١٤﴾

[3:14] Beautified for people is the love of that which they desire of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return.

﴿١٥﴾ قُلْ أَوْفَيْتُكُمْ بِخَيْرٍ مِّنْ ذَٰلِكُمْ لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ  
وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿١٥﴾

[3:15] Say, "Shall I inform you of [something] better than that? For those who fear Allah will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally,



and purified spouses and approval from Allah.  
And Allah is Seeing of [His] servants.

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ  
النَّارِ ﴿١٦﴾

[3:16] Those who say, "Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire,"

الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ  
وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٧﴾

[3:17] The patient, the true, the obedient, those who spend [in the way of Allah], and those who seek forgiveness before dawn.

They stand steadfast for the sake of truth, are not daunted by losses or hardships, are not disheartened by failures, and are not turned aside from the right path by temptations. They stick to the Truth even when there appears to be no chance of success. These category people are the best people of the patience.

It has been said in the Surah Al-Imran, v.3: 146:

وَكَايْنٍ مِّنْ نَّبِيِّ قَاتَلَ مَعَهُ رِثْيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي  
سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾



[3:146] And how many a prophet [fought and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allah, nor did they weaken or submit. And Allah loves the steadfast.

They did not surrender to the worshippers of falsehood, even though they were less in number and worse off in equipment than their enemies.

It has been said in the Surah Al-An'am, v.6:34-36:

وَلَقَدْ كَذَّبْتَ رَسُولٌ مِّن قَبْلِكَ فَصَبْرُوا عَلَى مَا كُذِّبُوا وَأُوذُوا حَتَّى أَنَّهُمْ  
نَصْرُنَا وَلَا مُبْدِل لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِن نَّبَائِ

الْمُرْسَلِينَ ﴿٣٤﴾

[6:34] And certainly were messengers denied before you, but they were patient over [the effects of] denial, and they were harmed until Our victory came to them. And none can alter the words of Allah . And there has certainly come to you some information about the [previous] messengers.

وَإِن كَانَ كِبُرُ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَن تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ  
أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى  
الْهُدَىٰ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٥﴾



[6:35] And if their evasion is difficult for you, then if you are able to seek a tunnel into the earth or a stairway into the sky to bring them a sign, [then do so]. But if Allah had willed, He would have united them upon guidance. So never be of the ignorant.

﴿إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ

يَرْجَعُونَ ﴿٣٦﴾

[6:36] Only those who hear will respond. But the dead, Allah will resurrect them; then to Him they will be returned.

The 'Law' referred to here is the Law of Allah concerning the conflict between the right and the wrong. According to this Law, it is essential that the righteous should be tried for a long period to stand their test in order to prove their fortitude, their righteousness,, their spirit of sacrifice and their fidelity, their firm belief in their faith and their complete trust in Allah. For this they must pass through afflictions and hardships in order to develop those high moral qualities, which can be learnt only by going through this hard and tough course, for with these weapons alone, they are required to win the battle against falsehood. When according to this Law, they prove their competence, then will Allah's help come at the



right moment to support them and this help cannot be brought about before its time by anyone.

Whenever the Prophet (s.a.w) felt that his people did not accept the Message in spite of his continuous preaching, he cherished the desire that Allah might send such a clear Sign that they should have no alternative left but to accept his Message. In this verse Allah has admonished His Messenger against cherishing any such desire, so as to say, "Do not show impatience at their obduracy, but go on performing your mission had to be performed by means of miracles, could We not Ourselves have done so? But We know that this method is not suitable for bringing about that intellectual and moral revolution and for the establishment of that righteous society for which you have been appointed a Messenger. If, however, you cannot endure the heart burning caused by their indifference and rejection and if you imagine that a tangible Sign that might appeal to them is required to break this inert state of their minds, then you should yourself try to bring about such a Sign: you may, if you can, go deep down into the bowels of the earth or ascend up to the heavens for this purpose, but you should not expect from Us that We could fulfill this desire of yours, for there is no room for it in Our scheme."



This is to impress that it is not the purpose of Allah that all human beings should be forced to accept the Guidance somehow or other. Had it been so. He would have created them in such a way that they would have been righteous by birth like angels. Then there would have been no need of sending the Prophets and the Books and of making the Believers enter into a conflict with the disbelievers for the gradual establishment of the Way of Allah. But Allah does not desire this. On the contrary, He intends that the Truth should be presented to the people in a rational way so that those, who are convinced of it, may adopt it without any coercion, and then mould their characters in accordance with it to prove their moral superiority over the disbelievers.

In this way they would go on attracting best among the people towards it till they succeeded in establishing the Way by virtue of their high ideals, best principles of life, pure characters and strong arguments and with resolute struggle with the disbelievers. Then Allah assures them of the guidance and help they need and deserve at any stage. But if one wishes that, instead of this natural process, Allah should adopt some supernatural method and eradicate false ideas from the minds of the people and bring in pure ones instead and establish the righteous civilization in place of evil ones, he should know that Allah will not do this for this will be against



the wisdom of the scheme of His creation of man. He has created man as a responsible being granted him powers to exploit the things of the world and given him the freedom of action-both good and evil-and granted him a definite term for the preparation of the rest and fixed the time for the declaration of the result of the test-to punish or reward him according to his efforts.

‘Those who listen to it’ are the people whose conscience is alive, who try to rationally between right and wrong, and who do not deliverable and obdurately lock the doors of their hearts.

‘Those who are dead’ are the people who blindly follow a way and are not ready to leave it and follow any other way even though that may manifestly be the Right Way.

It has been said in the Surah Al-Anfal, v.8:45-46:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ  
كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ

[8:45] O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allah much that you may be successful.



وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَتَزَعَوْا أَنْفُسَكُمْ أَنْ تَهْبَطَ رِيحُكُمْ وَأَصْبِرُوا  
إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾

[8:46] And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient.

As the Arabic word ‘sabr’ that has been translated into fortitude is very comprehensive in meaning, ‘practice fortitude’ implies, “Keep your feelings and passions under control; avoid rashness, bewilderment, despair and greediness, keep cool and calm and make considered decisions; remain firm and steadfast in the face of dangers and difficulties; don’t take any wrong step even under the greatest provocations; don’t lose your senses even when you are attacked by afflictions and are in a sad plight; don’t take any hasty action in your impatience to achieve your objective without delay with the help of some seeming effective device and don’t be enticed by the temptation of some worldly interest or gain or lust”. Allah helps those who practice fortitude (sabr) in accordance with the above implications.

Those who are ‘steadfast’ remain firm and unwavering in their purpose in spite of the vicissitudes of life. They are not influenced by the changes of circumstances, but stick to the right,



reasonable and correct attitudes they have adopted. They do not give themselves airs nor become intoxicated nor over jubilant and boastful, if they win power, prosperity and name. On the contrary, they are neither subdued nor depressed if they are visited by adversity.

It has been said in the Surah Ar-Ra'ad, v.13:22:

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ  
سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَٰئِكَ لَهُمْ عُقْبَى الدَّارِ ﴿٢٢﴾

[13:22] And those who are patient, seeking the countenance of their Lord, and establish prayer and spend from what We have provided for them secretly and publicly and prevent evil with good, those will have the good consequence of [this] home.

Jannat (Paradise) will be for those 'who show fortitude': they remain self possessed and keep under control all their desires and lusts and do not transgress the bounds, and they do not yield to temptations to disobey their Lord in order to gain advantages and gratify their desires: nay, they bear with calm courage and endurance losses and afflictions that are inevitable in the obedience of Allah.



If we consider the life of a believer from this point of view, we shall find that the whole of his life is the life of endurance and fortitude, for he keeps himself under control in very trying circumstances in this world in the hope of winning the approval of his Lord and in the expectation of gaining permanent benefits in the Hereafter: so he fights with fortitude every temptation to sin.

“If others do evil to them, they do not do evil in return but do good instead: they do not fight mischief with mischief but with virtue. However unjust one may be to them, they do justice in every case. Likewise, they remain truthful and honest even in the case of those who tell lies against them and show dishonesty towards them.”

There is a Tradition of the Prophet (s.a.w) to the same effect:

“You should not imitate others in your conduct towards other people, for it is wrong to say, ‘We will do goodness to others, if they do goodness to us and we will do injustice to them if they are unjust to us.’ (On the other hand,) you should follow this principle: if others do goodness to you, you should do goodness to them, but if they do evil to you, you should not be unjust to them’.”



There is another Tradition, which begins with the words:

- ❖ “My Lord has bidden me to do nine things. Four of these things are: ‘(1) I should behave justly towards everyone whether I am pleased or offended with him. (2) I should render the right even of the one who violets my rights. (3) I should pay the dues even of the one who deprives me of my due. (4) I should forgive the one who has been unjust to me’.”

There is yet another Tradition to the same effect:

- ❖ “Don’t be faithless even to the one who has been faithless to you.”

There is also a saying of Hadrat Umar Radiallahu ‘Anhu that amounts to the same thing:

- ❖ “The best way of punishing the one, who does not fear in God in his dealings with you, is that you should fear God in your dealings with him.”

Allah says in the Surah Al-Nahl, v.16:96-97:

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا  
أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾



مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنَّىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ  
حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا  
يَعْمَلُونَ ﴿٩٧﴾

[16:96] Whatever you have will end, but what Allah has is lasting. And We will surely give those who were patient their reward according to the best of what they used to do. [16:97] Whoever does righteousness, whether male or female, while he is a believer, We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.

‘Those who have been patient’ are those who adhere to truth and honesty in utter disregard of all temptations, desires, and lusts. They are the ones who endure all losses, which accrue to them as a result of strictly confining themselves to fair and honest means and spurning all advantages, which ensure from adopting unfair methods. Such persons are prepared to wait till the very end of their worldly life after which they will be able to observe the good consequences of their deeds.

The next verse aims at removing the misunderstanding that might be entertained by believers and unbelievers alike. This misunderstanding consists of the belief that one



who follows the path of truth, honestly and righteousness, is bound to ruin his worldly life. At best such a person may be able to achieve success in the next Life, but as far as this world is concerned, no good results can be expected.

In response, it is pointed out that such a supposition is altogether erroneous. Anyone who adopts the right attitude will not only be able to enjoy success in the Next Life, but will also achieve success in the present life. Those who are righteous, straightforward in their dealings, and virtuous in their conduct are perceptibly better even in their worldly life than those who are devoid of faith and good morals. For it is they alone, who enjoy the confidence and genuine respect of people because of their unblemished character.

The kind of success, which they enjoy, therefore, cannot fall to the share of those who pursue success by all possible means, including those that are outrageously foul. The righteous, even when their material conditions are unenviable, enjoys an inner peace and tranquility, which is beyond the reach of evildoers even when they live in ostentations luxury.

In the Next Life the righteous will achieves a status consonant with their best deeds. In other words, a person who does well deeds in this



present world -be they of major or minor significance- will be generously rewarded. Even for minor acts of goodness such a person will receive the reward which people merit for good deeds of major significance.

أَلَمْ تَرَ أَنَّ الْفُلَّكَ تَجْرِي فِي الْبَحْرِ نِعْمَتِ اللَّهِ لِيُرِيكُمْ مِنْ آيَاتِهِ إِنَّ  
فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾

Do you not see that ships sail through the sea by the favor of Allah that He may show you of His signs? Indeed in that are signs for everyone patient and grateful. [Surah Luqman, v. 31:31]

‘Such signs as show that all powers rest only with Allah. Man may make as strong and suitable ships for his sea journeys as he likes, and may achieve whatever perfection in marine science and in the related knowledge and experience, these by themselves cannot avail him anything to perform safe voyages especially when confronted by the terrible forces at the sea, unless he is succored by the grace of Allah. As soon as Allah’s grace is withdrawn, man immediately realizes how merge and insufficient are the means and resources and knowledge of the sciences. Similarly, man in the state of peace and security may be a hardened atheist or polytheist, but when his boat loses balance in the storm at sea, even atheist comes to realize that there is



god and the polytheist that there is only One God.'

It has been said same thing in the Surah Ash-Shurah, v.42:33:

إِنْ شَاءَ يُسْكِنِ الرِّيحَ فَيَظْلِلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ  
صَبَّارٍ شَكُورٍ

If He willed, He could still the wind, and they would remain motionless on its surface. Indeed in that are signs for everyone patient and grateful.

'When the people who possess these two qualities, recognize the reality by these signs, they come to understand Tawhid (Oneness of Allah) clearly and stick to it firmly.

**The first quality is that they should be patient:** they should not be fickle but firm and persistent: they should remain steadfast on the righteous belief under all circumstances, pleasant or unpleasant, difficult or easy, favorable or disfavorable. They should not have the weakness that when the hard times come they start imploring God humbly, and they change into good times, they forget God altogether. Or that, to the contrary, they should worship God in good times and start cursing Him when touched by afflictions and misfortunes.



**The other quality is that they should be grateful:** ‘they should not prove ungrateful and thankless; but appreciative of favor and should remain perpetually disposed from within to render thanks to the one who conferred the favor.’



[05]

## Special qualities of a Preacher

It has been said in the Surah Al-Ahzab, v.33:35:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ  
وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ  
وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ  
فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا  
وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

“Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so, for them Allah has prepared forgiveness and a great reward.”



The preacher i.e. the Da'ii ilallah must acquire the above qualities. 'Who have surrendered themselves to Allah', who have accepted Islam as a code of life for themselves, and have decided to follow it in their lives, and who have no wish to resist the Islamic way of life and thought, but have adopted the way of obedience and submission to it.

**'Who are believing':** whose obedience is not merely outward nor unwilling but who sincerely regard the guidance given by Islam as based on the truth whose faith is that the way shown by the Qur'an and the Holy prophet Muhammad(pbuh) is the only right and straight way in following which alone lies their true success. That which Allah has declared as wrong and his prophet is certainly wrong even according to their judgment and that which has been declared as right by Allah and His Prophet is certainly right even according to their thinking and sense. Psychologically and intellectually also they do not regard as improper any injunction that has been enjoined by the Qur'an and Sunnah, and do not remain on the lookout to change it somehow to suit their own desire or mould it according to the current trends of the world, avoiding at the same time the blame that they have effected a change in the Command given by Allah and His Prophet.



The Holy Prophet has described the same true state of faith in a Hadith in these words:

- ❖ “He who reconciled himself to Allah as his Lord and to Islam as his Way of Life and to Muhammad as his Messenger, has the true taste of Faith.” [Muslim]

In another Hadith, he has explained it thus:

- ❖ “None of you becomes a believer until the desires of his self become subordinate to what I have brought.” [Sharh as-Sunnah]

‘They do not rest content with mere belief but are obedient practically also. They are not the sort of the people who would honestly believe that what Allah and His Messenger have commanded was true but would violate it in practice: that they would sincerely regard what Allah and His Messenger have forbidden as bad but would go on following the same in practical life.’

They are truthful in their speech and honest in their dealings. They do not deal in lies, deceptions, frauds and forgeries. They utter with their tongues only what their conscience approves as true. They practice and perform only what they honestly find to be in accordance with righteousness and truth, and they are honest in all their dealings with others.



They patiently and steadfastly bear and face all the obstacles, dangers, difficulties and losses that they might have to encounter in following the right way taught by Allah and His Messenger and in establishing Allah's Religion in the world: no fear, no temptation and no lust of the self can succeed in diverting them from the right way.

They are free from pride, vanity and haughtiness: they have full understanding of the reality that they are servants and they have no other position than that of servitude. Therefore, their hearts and bodies remain bowed before Allah, dominated by fear of Him. They never display the attitude, which is the hallmark of the lives of those who are fearless of God and are involved in arrogance. From the sequence it appears that the mention of 'Khushu' (expression of humanity) in particular along with the general attitude of the fear of God implies the Prayer, for the mention of the practice of charity and fast has been made just after it.

They are in practice not only implying payment of the obligatory Zakah, but it also general charity. It means to say that they spend their wealth freely in the way of Allah and they are not all niggardly in the matter of helping the servants of Allah such as they can. No orphan and no sick or afflicted person, no weak or disabled person, no poor and needy one remains deprived of their support in their dwelling: and if there arises the need for



monetary help for promoting the cause of Allah's Religion, they are never miserly in expending their wealth for that purpose.

They perform both the obligatory and the voluntary fasts. They refrain from adultery and they avoid nudity. One should also note that nudity does not only mean being naked but it is also nudity to put on a thin dress which shows the body, or is so tight-fitting that it reveals all the outlines of the body.

They remember Allah much (while sitting, standing, lying for more than 300 times extra over the remembrance of Allah during the five compulsory congregational prayers) or praying extra additional Nawfil prayers of night in the last part of night. Regarding the remembrance of Allah, it has been said in the Surah Ar-Ra'd, v.13:28:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ  
الْقُلُوبُ ﴿٢٨﴾

Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured."



Regarding this there are some Hadiths are follows:

- ❖ Narrated Abu Musa: The Prophet said, 'The example of the one who remembers (glorifies the praise of) his Lord (Allah) in comparison to the one who does not remember his Lord, is that of a living creature compared to a dead one'. [Sahih Al-Bukhari, vol.8, Hadith No.416]
- ❖ Narrated Abu Hurairah: Allah's Messenger said, 'Whoever says, Subhan Allahi wa bihamdihi, one hundred times a day, will be forgiven all his sins even if they are as much as the foam of the sea.' [Sahih Al-Bukhari, vol.8, Hadith No.414]
- ❖ Narrated Abu Hurairah: Allah's Messenger said, "Whoever says: 'La ilaha illallahu wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu wa Huwa 'ala kulli shai'in Qadir,' one hundred times will get the same reward as given for manumitting ten slaves, and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night and no body will be able to do a better deed except the one who does more than he." [Sahih Al-Bukhari, vol. 8, Hadith No. 412]



- ❖ Narrated Abu Hurairah: Allah's Messenger said, "Allah has some angels who look for those who remember Allah on the roads and paths. And when they find some people remembering Allah, they call each others, saying, 'Come to the object of your pursuit'." He added, "After those people remembered Allah, and the angels go back to Allah, their Lord asks them (those angels) though He knows better than them, 'What do My slaves say?' The angels reply, 'they say: Subhan Allah, Allahu Akbar, and Alham-du-lillah', Allah then says, 'Did they see Me?' The angels reply, No! By Allah, they didn't see You.' Allah says, 'How it would have been if they saw Me?' The angels reply, If they saw You, they would worship You more devoutly and remember You (glorify Your Praises) more deeply, and declare Your freedom from any resemblance to any thing more often.' Allah says (to the angels), 'What do they ask Me for?' The angels reply, 'They ask You for Paradise.' Allah says (to the angels), 'Did they see it?' The angels say, No! By Allah, O Lord! They didn't see it.' Allah says, 'How it would have been if they saw it?' The angels say, 'If they saw it, they would have greater covetousness for it and would seek it for greater zeal and would have greater desire for it.' Allah says, 'From what do they seek refuge?' The angels reply, 'They seek refuge



from the (Hell) Fire.’ Allah says, ‘Did they see it?’ The angels say, No! By Allah, O Lord! They didn’t see it.’ Allah says, ‘How it would have been if they saw it?’ The angels say, ‘If they saw it, they would flee from it with the extreme fleeing and would have extreme fear from it.’ Then Allah says, ‘I make you witness that I have forgiven them.” Allah’s Messenger added, “One of the angels would say, ‘There was so-and-so amongst them, and he was not one of them, but he had just come for some need,’ Allah would say, ‘These are those people whose companions will not be reduced to misery.’ [Sahih Al-Bukhari, vol.8, Hadith No.417]

‘Remember Allah much’ means that one should mention Allah’s name in one way or other at all times in every business of life. Man cannot develop such a state of the mind unless the thought of God becomes deeply embedded in his heart. When this idea has passed beyond his conscious mind and settled deep in his subconscious and unconscious mind, then only he will remember and mention God’s name in whatever he does and in whatever he says. He will begin with Bismillah when he eats and say Al-hamdu lillah when he finishes; he will remember Allah when he goes to bed, and mention Allah’s name when he gets up. In his conversation also he will again and again pronounce Bismillah, Al-hamdu-lillah, Insha-Allah, ma sha Allah, etc. and



ask for Allah's help in every matter, and thank Him for every blessing. He will seek His mercy in every affliction, and turn to Him in every trouble. He will fear Him on encountering every evil, and ask for His forgiveness when he happens to have committed an error and will pray to Him for fulfillment of every need. In short, in every state and in every business of life his function will be to remember Allah.

This, in fact, is the essence of the Islamic life. For all other acts of worship there is a prescribed time when they are performed, and one is free when one has performed them. But this is the worship, which has no special time; it has to be performed constantly so that it links up the man's life with Allah and His service permanently. The other worships and religious acts themselves also become meaningful only when the heart of man remains inclined to Allah not only at the time when the act is actually being carried out but at all times when the tongue is uttering Allah's name constantly.

In such state as this worship and religious acts develop and flourish in a man's life precisely in the same manner as a plant grows in a congenial climate and environment. Contrary to this, the example of the religious services and worships which are carried out only on special times and occasions in the life which is devoid of this



constant remembrance of Allah is of the plant which planted in an un-congenial climate, and which is growing only due to the special attention and care of the gardener. The Holy Prophet in a Hadith has explained this very thing, thus:

- ❖ Mu'adh bin Anas Juhani relates that a person asked the Holy Prophet of Allah, who among those who fight in the way of Allah would get the highest reward? He replied: The one who remembers Allah the most. The man asked: Who among the observers of the fast will get the highest reward? He replied: the one who remembers Allah the most. The man then asked the same question about the offer of the Prayer, the payer of the Zakah and charities and the performer of Hajj, and the Holy Prophet in every case gave the same answer, saying: he who remembers Allah the most.”  
[Musnad Ahmad]

This verse (v.33:35) plainly tells what qualities and characters are of real worth in the sight of Allah. These are the basic values of Islam, which have been compressed into one sentence. As regards these, there is no difference between the man and woman. However, as for their life activity, the two sexes have separate spheres to function. The males have to function in some particular spheres and the females in some others. But if they possess these qualities and



characteristics equally, Allah will raise them to equal ranks and bless them with equal rewards. It will no way affect their rank and reward if one carried out household chores and the other performed the duties of caliphate and enforced the Shari'ah injunctions; one reared children in the house and other went to the battlefield and fought for the sake of Allah and His religion.



## [06]

### Best Rewards for a Preacher

Regarding reward of the good deeds, Allah Subhanahu wata 'ala said in the Surah Al-Ankabut, v. 29:56-60:

يَعْبَادِيَ الَّذِينَ ءَامَنُوا إِنَّ أَرْضِيَّ وَسِعَةٌ فَآيْبِي فَاعْبُدُونِ ﴿٥٦﴾  
كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾  
وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُم مِّنَ الْجَنَّةِ غُرَفًا  
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعَمَ أَجْرُ الْعَامِلِينَ ﴿٥٨﴾  
الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾  
وَكَأَيِّن مِّن دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ  
السَّمِيعُ الْعَلِيمُ ﴿٦٠﴾

[56] O My servants who have believed, indeed My earth is spacious, so worship only Me. [57] Every soul will taste death. Then to Us will you be returned. [58] And those who have believed and done righteous deeds, We will surely assign to them of Paradise [elevated] chambers beneath which rivers flow, wherein they abide eternally. Excellent is the reward of the [righteous] workers; [59] Who have been patient and upon their Lord rely. [60] And how many a creature carries not its [own] provision. Allah provides for it and for you. And He is the Hearing, the Knowing.



The verse 56 is an allusion to the Hijrah, which implies this: if you feel that it is becoming difficult to worship God in Makkah, you may leave it and move to another place where you can live as the true servants of God, for God's earth is vast. You should serve Allah and not your nation and country. This shows that the real thing is not the nation and the home and the country but the worship of Allah. If at some time the demands of the nation and country's love clash with the demands of Allah's worship, it is the time of trial for the believer's faith. The true believer will worship Allah and spurn the nation and the country and home. The false claimant to the Faith will abandon the Faith and remain clinging to his nation and his country and home.

This verse is clearly indicative of the fact that a true worshipper of God can be a patriot but he cannot be a worshipper of the nation and the country. For him the worship of God is the dearest thing in life for the sake of which he will sacrifice everything else, but with never be prepared to sacrifice it for anything else.

We are running towards dollar, pound and starling. We bow our head for every second to the money matters of the job place. Pound, penny, dollar, and cent how much wages per second. Hard, it's a very hard account. Not agree to left even for a single penny. It's O.k., the time for



Ibadah is passing on, and it's O.K. the prayer time is passing on. I don't care. If time allows me I will perform the prayer when I gone a got home. Otherwise, so what! Lot of the people doesn't want to perform the prayers, fasts and all other Ibadahs (worships). Isn't their time passing on? When I will earn the earnings if not earn in this age? Let's earn the earning first. If I get a chance will perform Hajj and Omrah and will make Taubah for sins. Allah is the beneficent the merciful. He must forgive us. Otherwise, let it be done whatever it would happen. Peace and happiness around me right now.

O Muslim! O Muslim Ummah of Muhammad (pbuh)! You must have to remove the above mentalities. You must have to prevent yourself to earn the money in unfair (Haram) ways. If you cannot safe your limaan (believe) and Aqidah (faith) in any job place or if you cannot get the time for pray in the job place, then you must change or quit the job and try for the next suitable job. If the prayer time comes in anywhere anyplace have to perform it in time. No consideration to make delay for any body except the mad or senseless people due to serious patient. Have to give importance to the purity other than the cleanliness. Have to remember that Allah is the Owner and Lord of all the creatures. And Allah is also the owner of all the wealth. He has no shortage of anything. If you



can completely depend on the will and comfort of Allah, it will be every possibility to get the peace in this earth and will get reward and will be benefited in the hereafter.

Regarding the worship to Allah there is a Hadith:

- ❖ Narrated Mu'adh: While I was riding behind the Prophet as a companion rider, he said, "O Mu'adh!" I replied, Labbaik wa Sa'daik (I respond to your call and I am obedient to your orders). He repeated this call three times and then said, "Do you know what Allah's Right on His slaves is?" I replied "No." He said, "Allah's Right on His slaves is that they should worship Him (alone) and should not join partners in worship with Him." He proceeded for a while and then said, "O Mu'adh!", I replied, "labbaik wa Sa'daik (I respond to your call and I am obedient to your orders)." He said, "Do you know what the right of (Allah's) slaves on Allah is, if they do that (worship Him Alone and join one in His worship)? It is that He will not punish them." [Sahih Al-Bukhari, Vol. 8, Hadith No 283]

Allah Subhanahu wa ta 'ala said us in the above verse: "Do not be anxious for your life: one has to die sooner or later. No one has come to live forever in this world. Therefore, your real problem is not how to save life, but your real problem is how to save your Faith, and fulfill the requirements of God-worship. You have



ultimately to return to Us. If you lost your faith for the sake of saving your life the result in the Hereafter will be different, but if you lost your life for the sake of saving your faith the result will be just the opposite. Therefore, you should be anxious only about what you will bring when you return to Us. Will you come with a faith sacrificed for the sake of life, or a life sacrificed for the sake of the faith?”

Allah also said, “Even if you remained deprived of all the worldly blessings because of your faith and righteousness and ended up as a total failure from the worldly point of view, you should rest assured that you will be compensated for it; and not only compensated but rewarded excellently.”

**“Who... patience”:** who remained steadfast in faith in the face of hardships and afflictions and losses and persecutions; who have endured the consequences of the faith and have not turned away; who have seen the advantages and benefits of abandoning the faith and have not been lured away by them: who have seen the disbelievers and the wrongdoers prosper in the world and have not cast a stray glance at their wealth and splendor.”

**“Put ...Lord”:** Who did not put their trust in their possessions and their business and their clans and tribes but in their Lord; Who were prepared to



fight every power and endure every danger for the sake of their faith only on the basis of their trust in their irrespective of the worldly means, and left their homes if their faith so demanded, who trusted their Lord that He would not let go waste the rewards of their faith and good works, and were sure that He would succor His believers and righteous servants even in this world and bless them with the best rewards in the Hereafter as well.

At the end it has been said “While migrating you should not be worried about your means of livelihood as you should not worry about your life’s safety. For none of the birds and the animals of the land and the sea that you find around yourself carries its provision with it. Allah is providing for all of them: whatever they go they got their provision through Allah’s bounty. Therefore, do not be disheartened by the thought that if you left your homes for the sake of your faith, you would have nothing to eat. Allah will provide for you as well from the sources from which He is providing for the countless of His other creatures.”

Precisely, Prophet Jesus (may Allah’s peace be upon him) taught the same thing to his disciples when he had said:



- ❖ “No man can serve two masters: for either he will hate the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are you not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek) for you're heavenly Father knoweth that ye have need of all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.” [Mathew, 6:24-34]

The background of these discourses of the Qur'an and the Gospel is the same. There always



comes a stage in the way of the propagation of the Truth when the follower of the Truth is left with no alternative but to take his very life only with trust in Allah, regardless of the support and means of the material world. In these conditions, those who are too calculating about the possibilities of the future and seeking guarantees of the safety of life and assurance of provisions cannot do anything. Indeed, such conditions are changed only by the efforts and power of those who rise fearlessly in face of every danger and are even prepared to risk their very lives. It is all due to their sacrifices that ultimately the Word of Allah is raised high and all other words and creeds stand humbled and subdued before it.



## [07] Qualities of servants of the Merciful

Regarding the True servants of the Merciful it has been said in the Surah Al-Furqan, v.25:63-64:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ  
الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾  
وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿٦٤﴾

[63] And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace, [64] And those who spend [part of] the night to their Lord prostrating and standing [in prayer]

There is a Hadith in support of the above second verse:

- ❖ Ibn ‘Abbas (Radi-Allahu Anhu) said: “Whosoever prayed two Rak’at or more after the ‘Isha (night) prayer, will be considered like those mentioned in this verse.” And Al-Kalbi said: “Whosoever prayed two Rak’at after the Maghrib (evening) prayer, and four Rak’at after the ‘Isha (night) prayer will be considered like those mentioned in this verse.” [Tafsir Al-Qurtubi]



All human beings are by birth the servants of the Merciful. But the true servants of the Merciful are those who adopt the way of His obedience consciously and develop such desirable characteristics that mentioned in the above verses.

Here attention is being drawn to the patterns of character and life: first of those who had accepted the Message of the Holy Prophet and were following it, and the second of those who persisted in the ways of ignorance. Here only the prominent characteristics of the true Believers have been cited, and for contrast, the characteristics of the disbelievers have been left to every discerning eye and mind which could see them all around in society and make its own decision.

“The servants of the Merciful do not walk haughtily and arrogantly like the tyrants and mischief-makers, but their “gait” is of a gentle, right-thinking and good natural person.” “Walking humbly” does not mean walking like a weak or sick person, nor does it imply the gait of a hypocrite who walks ostentatiously to show humility or fear of God. According to Traditions, the Holy Prophet himself used to walk with firm, quick steps.



One day Caliph ‘Umar saw a young man walking slowly like weak, sick person, and asked him, “Are you ill?” When the man replied in the negative, the Caliph raised his whip, rebuked him and told him to walk like a healthy man. This shows that the “humble gait” is the natural gait of a noble and gentle person and not a gait, which shows weakness and undue humility.

In this connection, the first characteristic of the true servants of Allah to which attention has been drawn is their “gait”. This is because the gait indicates the character of an individual. If a man walks in a humble and dignified way, as opposed to a haughty, vain and proud manner, it shows that he is a noble and gentle person. Thus the different “gaits” of the different types of people show what sort of characters they possess. The verse means to imply that the true servants of the Merciful can be easily recognized by their “gait” among the people. Their attitude of Allah’s worship and obedience has changed them so thoroughly that it can be seen at first sight from their “gait” that they are noble, humble and good-natured people, who cannot be expected to indulge in any mischief.

Allah Subhanahu wa ta ‘ala decided to establish a welfare Islamic State in the Madinatul Munawarah with His Prophet Muhammad (pbuh). This is why one year ago of Hijrah of Prophet (pbuh) to



Madinah, Allah took the Prophet very close to Him (Mi'raj). In the Mi'raj, Allah attracted him fourteen pre requisite points for the establishment of Islamic State. In this last point (14<sup>th</sup> point) of Mi'raj, the same thing mentioned above has been expressed and came in the Surah Bani Isra'il, v. 17:37 thus:

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ  
طُولًا

[37] And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height.

This instruction warns against the tyrants and vain people and is not merely meant for the individual but also for the collective conduct of the Muslim Community. It was because of this guidance that the rulers, governors and commanders of the Islamic State which was established on the basis of this Manifesto, were free from every tinge of tyranny, arrogance, haughtiness, pride and vanity, so much so that even in the battlefield they never uttered a word which had the slightest indication of any of these vain things. Their gait, dress, dwelling and conveyance showed humility. In short, their ways of conduct were not those of "big ones" but those of humble persons. That is why they never tried



to overawe the people of a conquered city by show of pomp and pride.

The same thing has been expressed in the Surah Luqman, v.31:18-19 thus:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ  
مُخَنَالٍ فَخُورٍ ﴿١٨﴾  
وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ  
الْحَمِيرِ ﴿١٩﴾

[18] "And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful. [19] And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys."

There is a Hadith in support of the first verse:

- ❖ Narrated Abdullah bin Mas'ud (Radi Allahu Anhu): Allah's Messenger said, "Whosoever has pride in his heart equal to the weight of an atom (or a small ant) shall not enter Paradise." A person (among the audience) said, "Verily, a person loves that his dress should be beautiful, and his shows should be beautiful." The Prophet remarked, "Verily, Allah is the Most Beautiful and He loves beauty. Pride is to



completely disregard the truth, and to scorn (to look down upon) the people.” [Sahih Muslim, Book of Faith, vol.1, Hadith No. 164]

**Tusa’ir** in the original is from sa’ar, a disease in the camel’s neck due to which it keeps its face turn to one side. The idiom implies the attitude of a person who shows arrogance and vanity, turns his face away and treats others with scant respect.

**Mukhtal** in the original implies a person who has an over-high opinion of him, and

**Fakhtur** is the one who boasts of his superiority over others. A man becomes haughty and arrogant and vain in his gait only when he is puffed up with pride, and wants that others should feel his superiority.

According to some commentators it means this: “Walk neither fast nor slow but at a moderate pace”; but the context shows that here the pace or the rate of walking is not the question. There is nothing morally wrong with a fast or slow pace in neither itself nor can there be a rule made for it. When a man is in a hurry, he has to walk fast, and there is nothing wrong if one walks slowly when walking for pleasure. Even if there is standard for the moderate pace, it cannot be made a law for every person at all times. What is



actually meant by this is to reform the state of the self under which a person walks haughtily. The haughtiness and arrogance of a person inevitably manifests itself in his gait and style of walking, which shows the state of his mind and also the cause of his pride and haughtiness. Wealth, authority, beauty, knowledge, power and such other things cause a man to become proud and vain, and each of these gives him a special style of gait.

Contrary to this, manifestation of humility in the gait is also the result of one or the other morbid mental state. Sometimes the hidden conceit of the self of a man takes on the form of ostentations humility, pity and Godliness and this is shown by his gait; and sometimes man really feels so embittered by the frustrations of the world that he adopts a sick man's gait. What Luqman means to say is this: "Avoid these states of the mind and self and walk the gait of a simple, honest and noble person, which neither shows any vanity and haughtiness nor weakness nor ostentations pity and humility."

The taste of the Holy Prophet's great Companions in this regard can be judged from a few instances. When Hadrat 'Umar (Radi Allahu An-Hu) once saw a man walking with his head hung down, he shouted out to him, saying, "Walk with your head raised up. Islam is not sick." He



saw another person walking like a weak, sick man, and said, “wretch! Do not sully our religion!” Both these incidents show that in the sight of Hadrat ‘Umar, religious piety did not at all require that should walk cautiously like the sick man and show undue humility by one’s gait. Whenever he saw a Muslim walking such a gait, he would have the apprehension that it would misrepresent Islam and would depress the other Muslims.

A similar incident was once met with by Hadrat ‘A’isha (Radi Allahu An ha). She saw a person walking as if run down and exhausted. She asked what was the matter. It was said, “He is one of the recites of the Qur’an (i. e. a person who remains engaged in reciting and teaching the Qur’an and in worship).” At this she said, ‘Umar (Radi Allahu An hu) was the chief recites of the Qur’an, but as it was he would walk with a firm foot, and he would speak with force and strength, and he would give a good beating if he had to.”

Now back to the Ayah of Surah Al-Furqan v. 63 : “Ignorant people” means the Rude and insolent people but not the uneducated and illiterate ones. The true servants of the “Merciful” do not believe in “vengeance”, even though they may have to deal with the ignorant people who behave rudely and insolently towards them. If they happen to come across such people, they wish them peace and turn away.



The same thing has been expressed in the Surah Al-Qasas, v. 28:55, thus:

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ  
سَلَامٌ عَلَيْكُمْ لَا نَبْنِئُ الْجَاهِلِينَ ﴿٥٥﴾

[55] And when they hear ill speech, they turn away from it and say, "For us are our deeds, and for you are your deeds. Peace will be upon you; we seek not the ignorant."

In the verse 64 of Surah Al Furqan regarding their night worships:

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَمًا ﴿٦٤﴾

[25:64] And those who spend [part of] the night to their Lord prostrating and standing [in prayer]

They neither spend their nights in fun and merry-making nor in gossips and telling tales, nor in doing wicked deeds, for these are the ways of the ignorant people. The true servants of Allah pass their nights in worshipping and remembering him as much as they can.

This characteristic of theirs has been brought out clearly at several places in the Qur'an. Such as in the Surah As-Sajdah, v.32:16



تَجَافَى جُنُوبَهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا  
وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٦﴾

[32:16] They arise from [their] beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend.

There is a Hadith regarding this:

- ❖ Narrated Mu'adh bin Jabal(Radi Allahu An-Hu): the Prophet said to him: "May I show you the gates of goodness? (They are): (1) fasting is screen from Hell. (2) As-Sadaqah (deeds of charity in Allah's cause) extinguishes (removes) the sins, as the water extinguishes the fire. (3) Standing in Salat (performing of prayers) by a person during the middle (or the last third) part of a night." Then Prophet (pbuh) recited: "Their sides forsake their beds."(v.32:16) [(Abu Dawud and Tirmidhi) (Tafsir Al-Qurtubi)]

They worship their Lord instead of enjoying sensuous pleasures at night. They are not like the world worshippers, who seek entertainments in music and dancing, drinking and merry-making, in the night in order to get relief from the day's fatigue and labor and toil. Instead, when they are free from their day's work and duties, they devote themselves to the adoration of their Lord, spend



their nights in His remembrance, tremble out of fear of Him, and pin all their hopes on Him.

“Who forsake their beds” does not mean that they do not sleep at all at night, but that they spend a part of the night in Allah’s worship.

The same thing expressed in the Surah Adh-Dhariyat, v.51:17-19:

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿١٩﴾

[17] They used to sleep but little of the night, [18] And in the hours before dawn they would ask forgiveness, [19] And from their properties was [given] the right of the [needy] petitioner and the deprived.

“They spent the major part of their nights in the worship of Allah Almighty and slept little.” This meaning has been reported from Hadrat Hasan Basri, Ahnaf bin Qais, and Ibn Shihab Zuhri, and the later commentators and translators have prepared this meaning.

They did not belong to those who spent their nights in immoral and indecent acts and even then never thought of seeking Allah’s forgiveness.



On the contrary, they spent a major part of the nights in the worship of Allah and then in the early hours of dawn sought his forgiveness, saying that they did not do full justice to the worship that was due from them. The words 'Hum Yastagfirun' also contain an allusion to this that it be fettle and suited them alone that they should exert their utmost in the service of their Lord and then at the same time, should implore Him humbly for the forgiveness of their errors and shortcomings instead of exulting at and waxing proud of their good acts. This could not be the way of those shameless, wicked people who committed sin and behaved arrogantly as well.

There is a Hadith in support of the verse 19 of Surah Adh-Dhariyat:

- ❖ Narrated Abu Hurairah (Radi Allahu An hu) The Prophet (pbuh) said: "Everyday two angels come down from heaven and one of them says, 'O Allah! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allah! 'Destroy every miser', " [Sahih Al-Bukhari, Vol.2, Hadith No. 522]

In other words, on the one hand, they recognized the right of their Lord and duly discharged it; on the other, they did not think that whatever Allah had given them, whether little or much, was wholly their own and their children's right, but



they had the sense that in their possessions there was the right and share of every such person who was indigent and needy. They did not render help to the people as a charity so as to earn their gratitude for the favor done, but they regarded it as the people's right and discharged it as their own duty. Then their this service to mankind was not only confined to those who came to them for seeking help as beggars but anyone about whom they came to know that he had been left destitute, they would anxious to render him necessary help of their own accord.

There was no orphan who might have been left helpless, no widow who might have had no bread-winner, no disabled person who might be unable to earn a living, no one who might have lost his job, or whose earning might not be sufficient his needs, nobody who might have been hit by a calamity and might be unable to compensate for the loss by himself, in short, there was no needy one whose condition they might have known and yet might have withheld their help when they could have rendered him necessary help and support.

The following are the three qualities on the basis of which Allah regards them as the righteous doers of good, and says that these very qualities have made them worthy of Paradise:



- (1) That they believed in the Hereafter and refrained from every act and conduct which Allah and His Messenger had stated to be disastrous for the life after-death.
- (2) That they exerted their utmost to do full justice to the service of Allah and still sought Allah's forgiveness instead of exulting at their acts of piety and
- (3) That they served Allah's servants not as a favor to them but as their own duty and their right due from them.

Here, one should also know and understand another thing; the right of the needy ones that has been mentioned here in the wealth of the believers does not imply the Zakat, which has been imposed as religious duty on them. But this is the right that a well-to-do believer himself feels there is in his possessions of the needy even after he has paid off the Zakah, and he discharges it willingly even if it has not been made obligatory by the Shari'ah. Ibn 'Abbas, Mujahid, Zaid bin Aslam and other scholars have understood this very meaning of this verse.

In fact, the real spirit of this Divine Command is that a pious and virtuous person is never involved in the misunderstanding that he has become relieved of his duty of discharging the right of Allah and His servants that there was in his possessions after he has paid the Zakah, and



now he is not bound to help every needy and destitute person whom he comes across.

Contrary to this, every servant of Allah, who is really pious and righteous, remains ever ready to do whatever good he can willingly, does not let slip any opportunity when he could do some good to the people in the world. He is not of the way of thinking that he has done whatever good he had been enjoined to do and now no more good is required to be done by him. The one who has recognized the true value of goodness, does not perform it as a burden but tries to earn more and more of it, greedily as a bargain to his own advantage, in his own interest.

It has been expressed in the Surah Az-Zumar, v.39:9 regarding the qualities of those who:

أَمَّنْهُوَ فَتَيْتٌءَانَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةً  
رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو

الْأَلْبَابِ ﴿٩﴾

[39:9] Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord, [like one who does not]? Say, "Are those who know equal to those who do not know?" Only they will remember [who are] people of understanding.



It also has been expressed the qualities of the servants of the Merciful in the Surah Al-Furqan, v. 25:65-69:

وَالَّذِينَ يَقُولُونَ رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا  
كَانَ غَرَامًا ﴿٦٥﴾

[65] And those who say, "Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever adhering;

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾

[66] "Indeed, it is evil as a settlement and residence."

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ  
قَوَامًا ﴿٦٧﴾

[67] And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate;

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ  
اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾

[68] And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty.





يُضَعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ وَيَخْلُدُ فِيهِ مُهَانًا

[69] Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated.

Their worship has not made them vain and proud to presume that they are the beloved ones of Allah and that the Fire of Hell will not touch them. On the other hand, in spite of all their worship and good deeds, they are so filled with the fear of the torment of Hell that they pray to their Lord to save them from it, for they do not depend upon their own work for success in the Hereafter but upon the mercy of Allah.

The true servants of Allah adopt “the golden mean” between the two extremes in spending their money. They neither go beyond prudence and necessity in expenditure nor live in wretched circumstances in order to save and hoard money but are frugal. This was the characteristic of the followers of the Holy Prophet, which distinguished them from the well-to-do people of Arabia, who were either spend-thrifts in regard to the gratification of their own lusts or niggardly in spending their money on good works.



According to Islam extravagance is:

- ❖ To spend even the smallest amount of money in unlawful ways.
- ❖ To go beyond one's own resources in expenditure even in lawful ways, or to spend money for one's own pleasure, and
- ❖ To spend money in righteous ways not for the sake of Allah but for mere show.

On the other hand, one is miserly if:

- ❖ One does not spend money for one's own needs and requirements and those of one's family in accordance with one's resources and position, or if
- ❖ One does not spend money for good works.

The way taught by Islam is the golden mean between these two extremes.

- ❖ Prophet (s.a.w) has said, "it is a sign of wisdom to adopt the "golden mean" in one's living" [Ahmad, Tabarani, narrated by Abud Darda]

The true servants refrain from three great sins: (1) Shirk, (2) murder, and (3) adultery.

Prophet (s.a.w) himself warned of their gravity.

- ❖ Narrated 'Abdullah Ibn Mas'ud (Radi Allahu An Hu): I asked the Prophet (pbuh), "What is the greatest sin in consideration with Allah?" He said, "That you set up a rival unto Allah though



He Alone created you.” I said, “That is indeed a great sin.” Then I asked, “What is next?” He said, “To kill your son lest he should share your food with you.” I asked, “What is next?” He said, “ To commit adultery with the wife of your neighbor.” [Sahih Al-Bukhari, vol. 6, Hadith No. 4 and Muslim, Tirmidi, Nasa’i, Ahmad]

Obviously this is not a complete list of the “heinous sins”. But these three instances have been cited because they were most prevalent in the Arab society of those days.

And there is a Hadith regarding heinous sins:

- ❖ Narrated Anas (Radi Allahu An-Hu): The Prophet (pbuh) was asked about the great sins. He said, they are: (a) To join others in worship with Allah. (b) To be undutiful to one’s parents. (c) To kill a person (which Allah has forbidden to be killed i.e. to commit the crime of murdering). (d) And to give a false witness.” [Sahih Al-Bukhari, vol.3, Hadith No. 821]

As regards the inclusion of refraining from shirks among the excellence of the true servants, one may ask why it should be presented as virtue before the disbelievers who did not regard shirk as a vice. It is because the Arabs had doubts about the doctrine of shirk, even though they appeared to be deeply involved in it. This is amply supported by their history.



For instance, when Abraha invaded Makkah, the Quraish did not invoke their idols to save the Ka'bah from him, but they begged Allah to save it. Their contemporary poetry bears sufficient evidences that they regarded the destruction of the "people of the elephant" due to Allah's power and supernatural interference and not due to any help of their idols.

The Quraish and the polytheists of Arabia had also come to know that when Abraha reached Ta'if on his way to Makkah, the people of Ta'if had offered him their services to destroy the Ka'bah and had even provided him guides to take him safely to Makkah through the hills, for fear that he might also destroy the temple of "Lat", their chief deity. This event offended the Arabs that for years after this they continued pelting the grave of the chief guide with stones for retaliation.

Moreover, the Quraish and the other Arabs attributed their creed to Prophet Ahraham (Ibrahim) and looked upon their religious and social customs and their Hajj rites as part of Abraham's religion. They knew that Prophet Abraham was a worshipper of Allah and not of idols. They also had traditions to show as to when they had started idol-worship, and which idol had been brought from where, when and by whom.



The fact is that the common Arab did not have much of reverence for his idols. He would even speak insultingly of it and withheld his offerings when it failed to fulfill his wishes and prayers. For instance, there is the story of an Arab who wanted to avenge the murder of his father. He went to the temple of his idol, Zul-Khalasah, and wanted to take an omen. The response came that he should abandon his intention. At this the Arabs became furious and cried out:

“O Zul-Khalasah! Had you been in my place,  
And your father was murdered,  
You would not have said that  
The murderers should not be punished.”

Another Arab took his herd of camels to the shrine of his God; named Sa'd, for seeking its blessings. It was a tall idol, which had been smeared with sacrificial blood. On seeing it, the camels became terrified and started running in all directions. The Arab was so filled with rage that he started pelting the idol with stones, shouting, “May God destroy you! I had come to you to seek blessings for my camels, but you have deprived me of all of them.”

There were certain idols about whose origin filthy stories were current. For instance, the story about Asaf and Na'ilah whose images had been placed at Safa and Marwa, was that they were actually a man and a woman, who had committed adultery



inside the Holy Ka'bah and had been turned into stone by God as a punishment. When the deities had such reputation, no worshipper could cherish any reverence for them in his heart. From this one can easily understand that the Arabs did recognize the value of true God-worship deep in their hearts, but, on the one hand, it had been suppressed by ancient customs and ways of ignorance, and on the other, the priestly class among the Quraish had vested interests, who were busy creating prejudices against it among the people. They could not give up idol-worship because such a step would have brought to an end their supremacy in Arabia. That is why, refraining from shirk and worship of One Allah has been mentioned as a mark of superiority of the followers of the Holy Prophet without any fear of contradiction by the disbelievers, for even they in their heart of hearts knew that it was a weighty argument against them.

“His torment shall be doubled on the Day of Resurrection.” This can have two meanings:

- ❖ His punishment will never come to an end, but it will continue being inflicted relentlessly over and over again; and
- ❖ The person who in addition to the sins of disbelief, shirk and atheism, would have committed murders, adultery and other sins, will get separate punishment for rebellion



and for each other sin. He will be accountable for each of his major and minor sins none of which will be given a separate punishment, and likewise, there will be a separate punishment for every sin committed by him.

The same thing (regarding the shirk) has been expressed in the Surah Al-Baqarah, v.2:22:

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ  
مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ  
تَعْلَمُونَ

[2:22] [He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him].

It means, do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped).

It has been expressed a good news in Surah Al-Furqan, v.25:70



إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ  
سَيِّئَاتِهِمْ حَسَنَاتٍ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾

[25:70] Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful.

It has mentioned:

- Islam demolishes all the previous evil deeds and so do migration (for Allah's sake) and Hajj (pilgrimage to Makkah). [Al-Lu'lu Wal-Marjan, vol.1, chapter 52, page 205].

Narrated Ibn 'Abbas (Radi Allahu An Hu): Some pagans who committed murders in great number and committed illegal adultery excessively, came to Muhammad (pbuh) and said: "O Muhammad! Whatever you say, and invite people to, is good, but we wish if you could inform us whether we can make an explanation for our (past evil) deeds." So the Divine Verse came: "Those who invoke not with Allah any other God, nor kill such person as Allah has forbidden except for just cause, nor commit illegal adultery." (v.25:68) "...except those who repent..." (v.25:70).

And there was also revealed: "Say: 'O My slaves who have transgressed against their own selves! (By committing sins), despair not have the Mercy of Allah.'" (v.39:53). [Sahih Al-Bukhari, vol. 6, Hadith No. 334]



This is good news for those people who repented and reformed themselves; for they will have the benefit of the “general amnesty” contained in the above v:70. This was regarded as a great blessing by the true servants because every few of those who embraced Islam had been free from those vices during their ‘ignorance’, and were terrified by the threat contained in verse in v.68-69, but this amnesty not only redeemed them but filled them with hope.

Many instances of such people, who sincerely repented and reformed their lives, have been related in the traditions. For instance, Ibn Jarir and Tabarani have related an incident from Hadrat Abu Hurairah, who says, “One day when I returned home after offering the ‘Isha prayer in the Prophet’s Mosque, I saw a woman standing at my door. I saluted her and walked into my room, closed the door and busied myself in voluntary worship. After a while she knocked at the door. I opened the door and asked what she wanted. She said that she had come with a problem: She had committed Zina (Illegal adultery deeds), had become pregnant, given birth to a child and then killed it. She wanted to know if there was any chance of her sin being forgiven. I replied in the negative. She went back grief-stricken, exclaiming, “Ah! This beautiful body was created for the fire!” The next morning, after the prayer, when I related the night’s incident before



the Holy Prophet, he said, “You gave a very wrong answer, Abu Hurairah: Haven’t you read the Qur’anic verse which says: ‘(Those) who do not invoke any other deity than Allah... except the one who may have repented (after those sins) and have believed and done righteous deeds?’” [v.25:68-70]

Hearing this from the Holy Prophet, I went out in search of the woman, and had her traced again at the ‘Isha time. I gave her the good news and told her what the Holy prophet had said in reply to her question. She immediately fell prostrate on the ground and thanked Allah, Who had opened a way for her forgiveness. Then she offered repentance and set a slave girl, along with her son, free.”

A similar incident about an old man has been related in the Traditions. He came before the Holy Prophet and said, “O Messenger of Allah, all my life has passed in sin: there is no sin which I have not committed; so much so that if my sins were to be distributed over the people of the whole world, they would all be doomed. Is there any way out for my forgiveness?” The Holy Prophet asked him, “Have you embraced Islam?” He said, “I bear witness that there is no God but Allah, and that Muhammad is the Messenger of Allah.” The Holy Prophet said, “Go back, Allah is All-Forgiving and has the power to change your evil



deeds into good deeds.” He asked, “Is it about all my crimes and errors?” The Holy Prophet replied, “Yes, it is about all your crimes and errors.” [Ibn Kathir, narrated by Ibn Abi Hatem]

“Allah will change their sins into good deeds”: It has two meanings:

- a. When he has repented sincerely, he will start a new life of belief and obedience to Allah and by His grace and help will start doing good deeds instead of evil deeds that he used to do in his life of unbelief, and his evil deeds will be replaced by good deeds; and
- b. Not only will his evil deeds done in the past be written off, but it will also be recorded in his conduct register that he was the servant who gave up rebellion against his Lord and adopted the way of His obedience, more and more good deeds will be credited to him; for repenting of one’s wrong doing and seeking forgiveness is in itself a good deed. Thus, good deeds will supersede all his evil deeds in his conduct register, and he will not only escape punishment in the Hereafter but, in addition, he will also be blessed with high favors by Allah.

It has been expressed in Surah Al-Furqan, v.25:71-73



وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٧١﴾

[25:71] And he who repents and does righteousness does indeed turn to Allah with [accepted] repentance.

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٧٢﴾

[25:72] And [they are] those who do not testify to falsehood, and when they pass near ill speech, they pass by with dignity.

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾

[25:73] And those who, when reminded of the verses of their Lord, do not fall upon them deaf and blind.

Ultimately everyone has to return to Allah for Allah alone is man's last and real refuge: He alone can reward one for his good deeds or punish one for his evil deeds: He alone is All-Merciful and All-Compassionate, Who receives the penitent with forgiveness and Who does not rebuke him for his past errors provided that he has repented sincerely, and adopted the right attitude and reformed himself.



“And the servants of the Merciful are those who do not bear witness to falsehood.” It has also two meanings:

(1) They do not give evidence (in a law court etc.) in regard to a false thing in order to prove it right, when in fear it is a falsehood, or at best a doubtful thing; and

(2) they have no intention to witness any thing which is false, evil or wicked as spectators. In this sense, every sin and every indecency, every sham and counterfeit act is a falsehood. A true servant of Allah recognizes it as false and shuns it even if it is presented in the seemingly beautiful forms of “art”.

The Arabic word ‘Laghwey’ implies all that is vain, useless and meaningless and it also covers “falsehood”. The true servants pass by in a dignified manner if ever they come across “what is vain”, as if it were a heap of filth. They do not tarry there to enjoy the “filth” of moral impurity, obscenity or foul language, nor do they intentionally go anywhere to hear or see or take part in any sort of “filth”.

The true servants of Allah do not behave like the blind and the deaf towards the Revelations of Allah, when they are recited to them for their admonition.



They do not turn a deaf ear to their teachings and Message and do not deliberately close their eyes to the Signs that they are asked to observe, but are deeply moved by them. They follow and practice what they are enjoined and refrain from what is forbidden.

It has been expressed in Surah Al-Furqan, v.25:74-76

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ

أَعْيُنٍ وَاجْعَلْ لَنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

[25:74] And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous."

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً

وَسَلَامًا ﴿٧٥﴾

[25:75] Those will be awarded the Chamber for what they patiently endured, and they will be received therein with greetings and [words of] peace.

خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾

[25:76] Abiding eternally therein. Good is the settlement and residence.



The most distinctive characteristic of the true servants is their eagerness for prayer to Allah. In verse 65 their “prayer” for their own salvation and in verse 74 their prayer for their wives and children have been cited: “Our Lord, make our wives and children true believers so that they should practice righteousness and become a source of comfort for us.” Their prayer shows that the true servants of Allah are more concerned about the salvation of their beloved ones in the Hereafter than the enjoyment of the world.

It should be noted that this characteristic has been cited here to show that the true servants had sincerely believed in the Message. That is why they were so concerned about the “Faith” of their beloved ones. It should also be kept in mind that many of the near and dear ones of the Believers had not as yet embraced Islam. If a husband had embraced Islam, the wife was still an unbeliever, and if a youth had accepted Islam, his parents and brothers and sisters were still involved in disbelief, and vice versa. Therefore, the true servants wept and prayed for them, whenever the picture of their horrible state in Hell came before their mind’s eyes.

“We should excel in piety, righteousness and good works; nay, we should become the leaders of the pious people so that we may lead them in the propagation of virtue and piety in the world.”



Incidentally, this characteristic of the true servants was in great contrast to that of the disbelievers, who strove in competition and rivalry with one another for superiority in worldly power and wealth.

In the verse 75, the word “Sabr” (fortitude) has been used in its most comprehensive sense. The true servants courageously endured their persecution by the enemies of the Truth, they remained firm and steadfast in their struggle to establish Allah’s way in the land, they carried out their duties enjoined by Allah sincerely and fearlessly without any concern for the worldly losses and deprivation; and they withstood all temptations held out by Satan and all the lusts of the flesh.

The End



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